

COMMUNICATIONS.

Methodist General Conference.

This ecclesiastical body has concluded its labors for the year of grace one thousand eight hundred and forty eight, and it is natural and proper that we inquire after the nature of its doings. In this age of abstractions and re-proving of "sins in general that no one ever commits," how gratifying to the friends of humanity, had this body made a push in advance of the old beaten track; but it's idle to hope for anything of this nature from such a source. Since 1844 you could not broach the subject of the connection of the church with slavery to a Methodist, but you were met with the rejoinder, "O, we have nothing to do with slavery, there has been a division of the church;" claiming for themselves the merit of non-fellowship of slavery and slaveholders. It was said in reply that the "division" was nothing from which the North could claim merit, as they labored hard to prevent it, and were now in reality as much in fellowship with the South as ever. This was denied.

Let us see who is right. Rev. L. Pierce, D. D., presents himself to the Conference as a "delegate of the M. E. Church South, proposing fraternal relations between them, the M. E. Church and the Church South," and "because of existing serious difficulties and questions between the two bodies," "the Conference therefore

Resolved, That while we tender to the Rev. Dr. Pierce all personal courtesies, and invite him to attend our sessions, this General Conference does not consider it proper at present, to enter into fraternal relations with the M. E. Church South."

If he is the representative of a wicked set of men, from which you have separated yourselves, why be so fawning? But you do not so regard him, nor do you refer to, or mean slavery by your "serious difficulties and questions," for if you did, as the Church South is based upon slavery, you could not have done less than to have reported at once and forever against fraternizing with the Church South, and not have qualified that report with your "at present." But what did the Rev. Dr. S. Peck, chairman of the committee, say of the deliberations in committee? "On all hands, by all the speakers, the kindest expressions were used, 'As a Christian and a Christian minister the committee were prepared to accord to him (Dr. Pierce,) all due respect.' But how does Bro. Hunter describe the exercises at the 'Church South,' where he attended? The Rev. Dr. Dixon preached—at the close of his sermon the 'venerable Bishop Hedding commenced the solemn services of the Lord's supper, and affectionately invited Bishop Soule to kneel with him at the table,' which he did, and by consequence 'emotions too big for utterance filled the hearts of many in that assembly. All differences were for the moment forgotten.' * * * * * 'Among the preachers who surrounded the table, we rejoiced to see the Rev. Dr. Pierce, of Georgia.' Verily the Church is divided and we have nothing to do with slavery!!

But a little more. At the request of A. Stevens the secretary read an article purporting to have been published in Zion's Herald, claiming that the rejection of Dr. Pierce was mainly on the ground of slavery—"that its whole import is a verdict against slavery and ecclesiastical alliance with slavery." A. Stevens re-affirmed the sentiment. He so understood the action of the committee. If he was mistaken he would make reparation.—He said many good things.

John Davis said, "It was stated in the committee on the state of the church distinctly, that it could not reject Dr. Pierce on the abstract ground of slavery—that the Discipline of the M. E. Church South is identical on that subject with ours." * * * * * "The committee was informed that it was the opinion of Dr. Bond, who had been so long regarded as an oracle of the church in these matters, that recognition could not be refused on the ground of slavery." * * * * * "This Conference never intended to give utterance to the sentiments contained in that article, never! never! it would be our ruin!!" And so, bloody monster that you are, rather than suffer dissolution, you choose, like the civil compact, to hang together with the warm blood of three millions of God's equal creatures extorted by your civil and ecclesiastical cat-o-nine-tails.

J. B. Finley did not think Bro. Stevens fairly represented the action of the Conference. He was an anti-slavery man, but he would not run into ultraism on either hand, "I declare here (said he) that I did not intend to make that vote a declaration against slavery." Right, brother, for to have voted to reject the South on the ground of slavery, would not have been in accordance with "Methodist anti-slavery." It is a "serious matter that you Southerners infract the 'plan' of division by coming too far North, but it is no 'difficulty' in the way of fraternizing, that you sell your daughters to the New Orleans seraglio! O, how did those spiritual Doctors travel for their 'beloved Methodism,' but what cared they for poor suffering humanity? That is a business which others may look after—they are called to 'preach the gospel.' Behold the spectacle! War and slavery have become the watchwords of this nation, and here is a company of men who claim to be port-excellence the embass-

dors of the Prince of Peace, and yet have no word of warning, of reproof. But this would be beyond the purview of our office; we are called to preach the gospel; can't you understand that?

No proposition to amend the Discipline so as to exclude slaveholders from the church, O no, "that would be our ruin." And so the poor slave must welter on in his blood and clank his chains, while these Reverend gentlemen elect Cass or Taylor—kill more Mexicans if need be—annex Cuba, and save souls!

Yours for consistency,
E. F. CURTIS,
Parkman, June 18th, 1848.
June 22nd, 1848.

FRIENDS:—
I am surprised at times, at the sanction which slaveholding has received from the pens of the "chief men among the brethren." How true it is that there is no power out of the church which could sustain it a day.—Slaveholding is made honorable, and slaveholders the most exemplary Christians in the land!

My object in writing is, to call the attention of your readers to some things in the Millennial (!) Harbinger. At the close of the volume for the year 1839, there was copied from the Oberlin Evangelist, a discourse on this text, "Owe no man any thing,"—Romans 13-8. The editor commends the paper, and says of the discourse, "I think it substantially orthodox, and I should like to see it fully tested by being reduced to practice."

In the course of argument, the writer, speaking of those who are not conscientious in the payment of debts, holds this language. "I do not see why they should be suffered to come to the communion table any more than whoremongers, or murderers, or drunkards, or Sabbath breakers, or slaveholders." What! hinder slaveholders from coming to the communion, and place them in so black a list? No, no! this will never do, says the editor of the Harbinger; I ought to have erased that one word, so "revolving," "unjust," "exceedingly gross," &c. On the cover of the next number, and in the body of the work of the number following, I find this apology. "I did not observe in time for correction within this number, that certain very strong and, to my mind, highly revolting, unjust, and unwarrantable expressions concerning debt and slaveholders, intended to have been erased from a sermon otherwise valuable, copied from the Oberlin Evangelist into the December number, were not expunged. * * * My regret on seeing them in the Harbinger was moderated only by their exceeding grossness—believing that none of my acquaintances could imagine me capable of approving such an outrage against many of the most exemplary Christians in the land." (!)

Said a slaveholder to me while at Memphis, "I take Bro. Campbell's position on slavery!" He owned one, and the undivided half of another slave; and openly advocated the superiority of slave labor, over free labor, and preached in those regions "round about." His house was only separated by a narrow street from two extensive slave markets, ante chambers to death. No war between him and them.

Yours for the poor slave,
TRUMAN CASE.
CHERRY VALLEY, June 28, 1848.

FRIENDS JONES:—
It may encourage the friends to learn that in this region there are no doubtful indications of progress in public sentiment touching the subject of slavery. Since my recovery from the ague, I have held very satisfactory meetings every Sunday, in such places as I could reach. An interest was manifested in all of them, resulting from principle and not circumstances—on which, therefore, we may safely calculate. I hope our "Report Pecuniary" from this region which we shall make at the next Anniversary, will be a confirmation of this statement. Believe it will. Last Sunday, in company with friend Lowe, I held a meeting a few miles north of Limesville, in Crawford county Pa. Our way lay through the grove of giant pines near Limesville. Such grand woods I never before saw. Two looks were required to see the tops; and the deep sombre shades cast by their thick foliage, gave their trunks the appearance of a colony of watching genii in the woods. I remarked to friend Lowe that it must require about as much courage to attack them with the hope of clearing them off, so that the plowman could safely take their place, as to wage a successful war in behalf of Liberty, upon the pro-slavery religion of the land—and that was about as hard a task as I had ever before thought a sane man would dare undertake. Our friends gave us a cheeringly hospitable reception. Whatever friend of the slave may pass that way, will find open doors, and what's better, open hearts, at friend Isaac Brooks.

Our meeting was well attended. Most were very attentive listeners, and a large proportion gave evidence that our doctrines were heartily relished. A few Liberty party friends seemed to be disturbed an account of the unpleasant and unenviable position the superior light of genuine anti-slavery showed them to be in. At the close of our meetings the people were all excited. I believe the result will prove that it was well for the slave the meeting was held.

Crawford county is an excellent but neglected field, on which to bestow anti-slavery labor. Why has it not been improved? The society, abolitionists, has not had the means, and the bondman pines on account of your neglecting to furnish them. This must not be. While thousands are being bestowed for the purpose of pampering a bloated priesthood, shall the abolitionists fail to equal their zeal in bestowing for the redemption of our brother and sister in bonds? Let a replenished treasury of our society give the cheering answer, NO. Now is the time to agitate, O! for the means.

Yours for "going forward,"
H. W. CURTIS,
Ryeaville, Ohio, June 30th 1848.

BENJAMIN & ELIZABETH:—

Dear Friends—Myself and wife have spent three weeks in holding Anti-Slavery meetings in parts of Guernsey, Morgan, and Belmont counties. Our meetings have been of the *Discipline school*—altogether new in most parts of the places we have visited. Liberty party abolitionism is the order of the day in this region, and seems to be considerably popular. This being the case, we were not hailed with a great deal of gladness in many places. We have held seventeen meetings, and where we found any considerable share of intelligence our meetings were profitable. Where the people were wedded to party and sect, and ignorant vitals, the truth seemed not to be apprehended—the people could not see, and but little was effected. I am fully convinced that the success of our principles depends almost entirely upon the intelligence of the people. All the political parties, and all the religious sects of the country, have something by which to accommodate themselves to the ignorance of the people, at any time, and in any place. But the great principles by which man is to be redeemed in this country are not so—they require intelligence, even to warrant a hope of success.—For ignorance, party prejudice, and sectarian bigotry form a barrier that even defies truth for a time, and can only be broken through by a continual application of truth, intelligently presented, and the destruction of these would be the redemption of the race.

I will not now give a history of our adventures in this new field—they are many, and some of them thrilling with interest. I may write them out after this. We found this country to be very mountainous, and to afford very poor roads in many places. Once our buggy upset, and once our horse ran away and smashed our buggy to pieces; but we escaped unhurt.

Yours with true regard,
N. N. SELBY.

[We are glad to hear such cheering news of the labors of our friend Selby, and heartily thank him for his encouraging list of new subscribers.—EDRS.]

ANTI-SLAVERY BUGLE.

SALEM, JULY 7, 1848.

"I love agitation when there is cause for it—the alarm bell which startles the inhabitants of a city, saves them from being burned in their beds."—Edmund Burke.

Persons having business connected with the paper, will please call on James Barnaby, corner of Main and Chesnut sts.

Annual Meeting.

The 6th Annual Meeting of the WESTERN ANTI-SLAVERY SOCIETY will be held at Salem, Columbiana Co., on Wednesday, Thursday, and Friday, the 16th, 17th, and 18th of August, commencing at 10 o'clock, A. M.

Let a full representation of the slaves' friends come up on this occasion from all parts of the Great West. The political leaders are marshalling their hosts for a conflict, their followers are rallying by hundreds of thousands to the support of their party banners. Time, and money, and labor are expended to secure their object. And shall the friends of Freedom, whose faith should be strong in the power of Truth, be lukewarm and indifferent while politicians are so earnest in their labors, so untiring in their zeal? The events of the past year should encourage us to renewed effort, for every movement of importance which has been made, having any bearing upon the question of slavery, foreshadows the destruction of the system, and the oppressors feel that it is so. The political parties will make a desperate effort to save themselves from the destruction their corruption has brought upon them; and the efforts of the abolitionists to maintain and enforce the Right should be proportionably great.—Arrangements should be made at the coming meeting to continue the anti-slavery agitation by the lips of the living speaker, and to extend more widely the circulation of the Society's paper—the Anti-Slavery Bugle. Let none of the friends who can be there, absent themselves for any light cause, for the presence of all, and the counsel of all is desirable.

Besides the friends of Liberty in the West who will be present on the occasion, HENRY C. WRIGHT and CHAS. C. BURLEIGH are expected to be in attendance, and perhaps other representatives of the East.

LOT HOLMES,
Recording Sec'y.

Visit from a Slaveholder.

We had quite an excitement in Salem on Thursday of last week. A slaveholder from Missouri stopped at Webb's Temperance house on the evening previous, bringing with him a slave who was "fat and sleek, contented and happy." His entrance into the town excited the suspicions of the friends of liberty, for it is not usual for a Northerner to ride alone in a double seated buggy, and have a colored servant following at a respectful distance on horseback.

At an early hour on Thursday morning a considerable number of abolitionists were on the premises, or in the immediate neighborhood, armed and equipped as the law of humanity directs, and determined that the slave, or the supposed slave should not accompany his master further unless he wished so to do. The master seemed confident that "Jeff" would not leave him, said that though formerly a slave, he was now free, and could seek other employment whenever he wished. Jeff told the same story, and mentioned the amount of his monthly wages; but said he had a wife who was a slave, and that he intended bringing her to Ohio before long.—Upon being questioned as to whether he had any legal evidence of his manumission, he admitted he had not; and it was then represented to him that if he spoke the truth, and had in reality been emancipated, neither Missouri nor any other slaveholding State was a safe place of residence for him. He was, however, determined to go back; his wife, he said, was there, and return he would.—His master appeared to be no way afraid to trust him to do what he chose, and Jeff, to show that this was the case, walked away with several fugitives who had been conversing with him, telling him in his master's presence, that when in slavery they had as good a story as his, and until they had a chance to run away, asserted they were satisfied with their condition. While absent with them, he admitted that he was a slave—thus confessing that he and his master had both lied. He did not, however, feel the necessity of leaving at present, though he said he intended to be back in a few weeks. As they were traveling North, perhaps he may yet improve the opportunity to assert his freedom, for he is free, even by the laws of this Union, his master having brought him into a free State; and should the latter, on their return, again claim him as a slave, he would be guilty of kidnapping as defined by law, though public opinion in Missouri would of course, stand between him and the penalty.

The demonstration of Thursday was a gratifying one, and proved the impossibility of any slaveholder bringing a slave to Salem and holding him as such, unless he had first been frightened or cajoled into an apparent consent to remain a chattel. Force would have been resorted to by some who were then present, rather than the man should have been carried off against his will. And we are inclined to think that not even a recaptured fugitive could be openly taken through Salem, unless those who had him in charge were prepared to fight their way; and if we could believe it was right to fight in any case, it would be to secure freedom for ourselves or freedom for others, and this, Constitution or no Constitution.

The Fair.

Do the friends realize that the time for holding the Anti-Slavery Fair is rapidly drawing near, and that what is done for it must be done quickly? We should be glad to hear of the prospects of those in different neighborhoods who are laboring for it. We have had reports from several localities, and wish they were all equally favorable. Some of the friends design doing more than they did last year, while others appear to have so wholly exhausted their energies in their previous effort, they are unable to give any assistance at present. It is to be hoped that whatever inability or indifference may prevail among certain of those who labored last year, will be more than balanced by the increased efforts of others. And it should constantly be borne in mind by those who labor for the Fair, and all its friends, that it is not alone the manufactured articles of Sewing Circles they are asked to contribute, but every kind of produce, all sorts of merchandise, and all descriptions of manufactures.

A box of articles from Philadelphia has already been received, and another from Boston is on its way. Will not the friends of the slave in the West, do what they can in their respective neighborhoods? If there be a deficiency in the amount of donations, let it not, reader, be through your lukewarmness or indifference. Do what you can to stimulate others—and yourself, if need be—to action. The enemies of the cause measure your love for it, by the efforts you put forth to advance it; let them not think your interest in it, small. But a little more than a month remains for you to labor in promoting the success of the Fair. Short as the time is, if you choose you can do much.

RUMSELLING TAVERNS.—A correspondent of the "Clarion of Freedom" complains very sorely, because the Sons of Temperance, at a recent celebration at Lloydsville, chose to patronize a grog shop, in preference to either of the two temperance houses in the immediate neighborhood.

Another Friend of Man Fallen.

FRIEND EDITORS:

No notice, I believe, has yet been published in your paper of the death of Wm. C. Alexander; a mistake, I suppose, having been made in forwarding the notice to you. As the deceased was extensively known, and respected, among a large portion of the readers of the Bugle in Northern O. and Western Pa., it is particularly desirable that such notice yet be given.

He died of Consumption, in the 23rd year of his age, at Columbiana on the 17th of June, after an illness of some eight months. His disease originated in a spell of the measles.

Few persons illustrate in their lives, such a happy combination of virtues as did the deceased. To do good to others seemed to be, and certainly was a leading motive to all his actions.

In early youth he evinced a great desire for knowledge, which object he pursued to the extent of his abilities through life. Recognizing mental development as the basis of all improvement, he labored for several years assiduously and effectually in the cause of Educational Reform. All the great reforms of the day, which have a tendency to improve the condition of man, met with his hearty support. He was ever keenly alive to the wrongs, and woes of the pining bondman, whose cause he early, and earnestly espoused.

His mind was of that calm, deliberative kind, which scrutinizes carefully the adaptability of a cause to the production of a desired effect, and hence deduces principles, by an uncompromising fidelity to which is secured the confidence and co-operation of those who come within the sphere of its influence. No mystified theology obscured his mental perceptions of duty. No sectarian trammels, or religious dogmas, restricted his adherence to the dictates of unsophisticated nature.—He lived and died, in the full belief that to promote human happiness on earth, is man's highest duty and that, independent of the saving virtues of the blood of sacrificed innocence, human nature possesses within itself, a recuperative power, which will ensure its constant progression towards, and approximation to the great central principle of goodness, until ultimate perfection shall have demonstrated the dignity of humanity.

J. HAMBLETON.
Salem, July 3rd., 1848.

An obituary notice of our friend Alexander should have been published before; but none was sent us, and as we were not acquainted with the facts attendant upon his death, we did not, ourselves, feel qualified to write one.

The Nomination Accepted.

It is reported that Martin Van Buren has accepted the nomination tendered him by the Barnburners; if this be true, the intelligence will be anything but pleasing to Cass and Taylor. If we may be permitted to recommend these illustrious Generals to a source from which they may derive consolation upon the principle that "misery loves company," we would direct their attention to that pathetic ballad in the volume entitled "Mother Goose's Melodies," which commences,

"Jack and Jill went up a hill."

Let them remember that their present condition is infinitely preferable to that of Jack or Jill, inasmuch as they have not gone up the hill, and probably will not; and therefore cannot tumble down, seeing they are already as low as possible, and he that is low need fear no fall.

"LO! THE POOR INDIAN."—The "Mobile Herald" informs its readers that,

"The steamer Amaranth brought down yesterday forty-eight Creek Indians, the last remnant in this State of that once powerful and warlike nation. They are on their way to join their brothers west of the Mississippi." This is a brief epitaph for a fallen and dispersed nation, for a people whose kindred were once numerous as the leaves upon the forest trees, and who were the sole possessors of this land from the rising to the setting sun. But they who have despoiled them of their inheritance, who have driven them from the graves of their ancestors and extinguished the council fires of their nation, have no right to inscribe the epitaph of their victims. The curse of the white man's presence has rested upon the aborigines of America—the most powerful of their tribes have melted away before its influence, and the few who yet remain can exclaim with Logan, "Who is there to mourn for us? Not one!"

"Our land, once green as Paradise, is hoary with its youth with tyranny and crime; Our soil with blood of Africa's sons is gory. Whose wrongs Eternity can tell, not Time; And Red men's' woes shall swell the damning story."

To be rehearsed in every age and clime." The death of a single man is sometimes made the occasion for a show of national grief; but as the funeral train passed out from the haunts of civilization, bearing the remains of a once powerful and generous nation to its grave in the far, far West, no heed was given to the mournful procession—the strife upon the political field ceased not for a single moment, the noise and hurry of business was not for an instant suspended. A paragraph of five lines chronicles the fact that the last remnant of the Creek Indians have forever passed from their former homes in the South—and that is all!

The Conventions.

The Barnburners Convention at Utica, and the Free Territory Convention at Columbus indicate a state of feeling in the political ranks that is too strong for the slave power to crush. The former nominated Martin Van Buren as candidate for the Presidency, subject, we presume, to the decision of a National Convention of Independents, which is to be held at Buffalo on the 9th of August.—Should he accept the nomination, and should the disaffected Whigs forget, or waive the minor questions of party, the friends of Taylor and of Cass may well tremble for the result; for movements like those of the Barnburners of New York, and the Independents of Ohio, are fraught with the utmost importance to the two great political parties of the land; and they also show the progress of that moral regeneration which must necessarily precede all political or other physical force efforts.

We have before us the address of the Columbus Convention to the people of Ohio, but as it is too long for our columns, we must make a few extracts suffice.

After briefly referring to our acquisition of Mexican territory, it asks,

"Shall this vast region be Free Territory or Slave Territory? It is now Free. Not a slave breathes its pure air. Shall Slavery be forced into it by the Government of the United States? Shall Freedom be abolished to make room for Slavery? Shall the free laborers of the North and the South, the Union and the World, be excluded thence, or degraded there, in order that the enslavers of men and dealers in human beings, may be admitted with their victims and their merchandise?"

This is the Great Paramount Question of the present moment, not to be evaded or postponed. In view of this question, the people of the Free States, have, within the last three years, repeatedly, and in every form, and with singular unanimity, announced their fixed determination to permit no further extension of Slavery. This determination has found expression in the Wilmot Proviso, adopted by a large majority of the House of Representatives, but unhappily defeated in the Senate; in the Resolves of Legislatures; in the Declarations of State Conventions, and in the resolutions of primary meetings of the People of all parties throughout the Free States.

No where was this all pervading sentiment more distinctly announced than in Ohio, the Empire State of the West, herself indebted for this proud distinction to the provision of the Ordinance of 1787, excluding the commerce of slavery from her borders. Her Legislature in both houses, the Conventions of all her Political Parties, and Popular Assemblies of each Party, took decided and unequivocal ground. Among the Principles of Ohio, none seemed more firmly fixed than that of hostility to Slavery extension and the growth of the Slave Power.

It is now to be determined whether Ohio will abide by her Principles, thus declared, or basely surrender them upon the demand of the Slaveholders and Submissionists, who have succeeded in obtaining the control of the National Conventions of two of the great Political Parties."

It then speaks at some length of the action of the Democratic and Whig nominating conventions, and says,

"The Baltimore Convention disbanded the Democratic party. The Philadelphia Convention performed the same service for the Whig party. It is true that the nominations both of General Cass and General Taylor were made by persons delegated respectively, for the Whig and Democratic parties, and each nominee may receive the suffrages of a plurality of those who have hitherto constituted the party for which he was nominated. But General Cass is not a true representative of the Democracy; nor is General Taylor in any sense, a representative of the Whigs. The supporters of Cass are Cass men rather than Democrats. The supporters of Taylor are Taylor men rather than Whigs. The supporters of both are willing or unwilling, conscious or unconscious vassals controlled by the Slave Power. While the nations of Europe, in the light of the great principles of the American Declaration of Independence, are struggling for freedom—at the very moment when France, having overturned the Throne and established the Republic, is giving to her colonial slaves, that freedom which she has just acquired for herself, the world beholds the amazing spectacle of two great parties in the United States, vying with each other, not in providing securities for freedom and extending the blessings of liberty, but in preparing letters for themselves and their posterity, by extending slavery over vast regions now exempt from the baneful curse.

We have met in Convention to meet against this base surrender of the rights of the Free States; to declare ourselves and the people exempt from all obligation to the support of the nominees of the Slaveholders and their adherents; to call upon all lovers of Liberty, all haters of Despotism, all true Whigs of 1776, all true Democrats of the school of Jefferson, to rally under the glorious banner of Independence against their nominations. We wage no war against Slave States.—We do not ask that Slavery be abolished by Congressional enactment in any State. But we do demand Slavery shall not lay its foul hands upon us. We do demand that Slavery shall cease to control the action of the National Government. We do demand that Slavery shall be excluded from National Territories.

In all this we demand nothing more than every Statesman of the Era of Independence and of the Constitution supposed to be fully secured to the people of the Free States. No Statesman of that day dreamed that the power of the General Government would ever be used to extend or foster Slavery; or that any National Territory would be stained and cursed by its presence. On the contrary almost all concurred in the opinion that Slavery, under the moral influence of the National Government, and through the legitimate action of the State Legislatures and individual emancipators, would, at no very distant day, disappear from all the States."

After referring to the action and power of Congress in relation to National Territory and the admission of Slave States, it thus proceeds: